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THE DALLAS EXPRESS

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attention of the publishers.

THE DALLAS EXPRESS

has never hoisted the white
feather, neither has it been dis-
graced by the yellow streak. It
is not afflicted with the flannel
mouth. It is a plain, every day,
sensible, conservative news-
paper, which tries to tell the
telling news; it is not a
doubtful flag; it is not a
patriotic as broad as our
country. Its love of even hand-
ed justice covers all the ter-
ritory occupied by the human
race. This is pretty high ground,
but we live on it and we prosper.
Rags of the press come
up and stand with us.
This ground is holy.

W. E. KING.

THE NEW WOMAN.

The entrance of woman into the
circles of politics, finance and
various other circles too numerous to
mention, seems to have caused her
to lose sight of her God given duty
to civilization.

In recent years it is no longer
a matter of great comment and
decision to find the name of a
member of the feminine sex heading
some list of political aspirants, fos-
tering some big financial project,
leading some army of laborers in
their fight for increased compensa-
tion, entering as competitor in
some exhibit of physical ability. So
common is this idea become among
women that daily hundreds are try-
ing, unthinkingly of the results to
future generations, to establish
themselves individually as some
great believer of something, which
has absolutely no importance in the
filling of their plans as women of
this civilization. So imbued has this
idea of individual predominance
become that the thought of home
building, racial increase and num-
erous other vital points of any civil-
ization, are made incidental and
passing events in their lives. This
idea of individuality has now been
allowed to hold sway in their minds
to the extent that they have become
enveloped in one narrow and self-
ishness which has limited their
body activities and allows them
only to see themselves.

This fact is evident to the male
sex that unless home building and
racial increase are put into execu-
tion, there can be no hope for civil-
ization to make its progress.

It is to be greatly mourned that
increasing numbers of women, in
search of adventure and selfishness,
are forsaking the divine calling and
assignment which has been assigned
to them because of their superior-
ity in the performance of this duty.
This duty which has been assigned
to them cannot be carried out to
success unless headed and fostered
by women. It is a pitiful to think
of women of such an enlightened
age, when every avenue of develop-
ment is open to them to better fit
themselves for the God given oppor-
tunity for service in developing
a race and civilization that shall be
destined to reach nearer perfection
than any other, should allow them-
selves to become so enveloped in
the narrowness of their self-
ishness and by their own efforts hinder
the progress of civilization.

Men will never be and cannot
be a home-builders and increasers
of races and nations. The foundation
of this success in these lines lies
in the loyalty and patriotism of
women who must love that desire
to build nations and build them well.

WHAT SHALL WE CALL OURSELVES?

Basing his argument upon the theory that our own use of the term "Negro" has popularized it as a fit name for the citizens of African descent in the United States, the editor of the New York News in a lengthy article bewails the fact and suggests that instead we refer to ourselves as "Colored," "African" or "Afro-American."

His argument is in part as follows:

"To those educators, solvers of the race problems and professional charity workers who have sought persistently to popularize the use of the term 'Negro' in reference to Colored Americans we call the attention of the present example of the inveterate use of that term. During the recent crime wave the daily papers have called attention in particular and glaring headlines to every crime committed or alleged to have been committed by Colored men. This has given the public the impression that the Colored citizen is disproportionately criminal. Consequently the impression seems to be gaining rapid headway among Caucasians that he is a distinct and dangerous menace to the peace and welfare of the community.

The crimes of murder, rape, arson grand larceny committed by several well known racial groups far exceed in number and character those exceeded by the Colored group. But the word 'Negro,' a sop and a red rag to the sordid, prejudiced minded whites, an offense to the unselfish, cultured Colored citizen has at once a commercial, convenient use to the white press and it has accordingly been worked overtime. Now what would be the difference if the term 'Negro' had not been made popular in large measure by professional Colored men and women? The cultured and powerful of the other race in the press among the general public would still be using the term 'colored' as did the gallant Caucasian ladies and gentlemen of a generation ago. The daily press, following their lead, would not be referring specifically to crimes in the headlines and texts as they do today. Not being so convenient and commercial from the standpoints of sensational yellow-journalism and anti-race propaganda they would no more particularize in their headlines than they do what Italians or Hebrews do—murder, rape, arson or grand larceny. It would simply appear that a criminal committed a crime. This would be as it should be. Seeking sincerely as many earnest Colored men and women are to strengthen race consciousness and race pride they are willfully giving the race's enemies a handy weapon with which to foment race prejudice and foster general hostility. The public would now be gaining the impression that a generation of devouring hyenas is growing up in its midst. Further, because of this lessened aversion and the fading lines of race cleavage, Colored men and women, boys and girls seeking employment would be less hated because of their race and the progress of the race in general employment would be hastened. If the public were forced by common usage to speak of members of the race as men, women, citizens, etc., when it sought to particularize it would perceive them and act toward them as humans and citizens and not as being permanently distinct and different and inferior—as the use of the misnomer 'Negro' now forces the public to think and act toward them. So long as the white race is dominant in America—in possession of the wealth and the instruments of public opinion and the machinery of government that black man or woman is either shortsighted or insincere who thinks that he can make the hated term 'Negro' respectable. We do not need to refer to the unwisdom of the use of the term because of its easy corruption into the corruptions of 'Nigger' and 'Negress. Neither will any informed person deny that the term 'Negro' is historically and ethnographically wrong when applied to the more than twelve millions of Afro-Americans. Our argument now concerns itself only with the infinite harm done the race by the present chronic use of the term."

While we agree with the writer that the term 'Negro' is used objectionably by the white press and its constant recurrence in connection with sordid things has caused us to seek relief from it, we feel that long as the trend of newspaperdom in America is toward sensationalism, the same thing would result from the popularization of any other term as applied to us.

Nor do we believe that the word 'Negro' has been popularized by its constant use by our own people as much as that its use by others has caused its adoption as a fitting term by us.

It is probably true that when completely analyzed our objection to the term has its real basis in a desire that we be not separated from the general American citizenry any more than are others of its racial classes. The dislike is due to a hatred of segregation as such. And, though it might be found that the term would be more bearable if used in connection with creditable achievement by members of our race, it would, none the less, savor so strongly of a tendency to consider us as a race apart from the general group that we would still object.

We believe that only time and a change of feeling of the sentiment moulding agencies of America can work effectively to change the condition.

We hate the term 'Nigger.' We dislike Negro. But would our lot in reality be bettered by attempting to change it to another no more satisfactory?

CONCERNING THE DYER-BILL.

There may be those who, since the passage of the Dyer Anti-lynching Bill by the House of Representatives have wondered about its progress—whether it has died en route to the Senate or whether it still has chance of passage.

This Bill, after being passed by the House, was read in the Senate and referred to the Senate Committee on the Judiciary. It is now in the hands of a subcommittee consisting of Senator Borah, chairman, and Senators Dillingham, Sterling, Shields and Overman; the first three are Republicans and the last two, Democrats. This subcommittee is both a good one and a bad one. On the one hand, no stronger man could be found in the Senate and referred to the Senate Committee on the Judiciary. It is now in the hands of a subcommittee consisting of Senator Borah, chairman, and Senators Dillingham, Sterling, Shields and Overman; the first three are Republicans and the last two, Democrats. This subcommittee is both a good one and a bad one. On the one hand, no stronger man could be found in the Senate to champion the Bill than Senator Borah, and if he can be induced to make the sort of fight for the Bill that he is capable of making, its passage may be looked upon as assured. The two other Republican members of the sub-committee are looked upon as fair-minded men; in addition, Senator Overman has been placed in a position where his opposition to the Bill will be weakened. On the other hand, not one of the Republican members is from a state with a constituency that would give him any particular interest in Colored people. Senator Borah is from Idaho, Dillingham is from Vermont and Sterling is from South Dakota. Almost the same thing is true of the whole Senate Committee on the Judiciary, Senator Ernst of Kentucky being the only Republican from a state with an appreciable Colored constituency. These facts make the steps necessary for the passage of the Bill doubly difficult.

Those steps are the following:

(a). The sub-committee must report the Bill favorably to the whole Committee.

(b). The Senate Judiciary Committee must report the Bill to the Senate.

(c). The Senate must pass the Bill.

Much hope for definite and speedy action upon it is held by those most closely in touch with its movements.

They feel that the pressure which Negro voters will be able to bring to bear upon Republican candidates for re-election in their various states may compel favorable action upon it.

In November, 33 senators come up for re-election. Thirty of them in states where Negroes vote.

Without exception these voters are making it known that they are holding the Republican party responsible for its campaign pledge in regard to lynching and they are not to be satisfied by anything but direct action.

The Dyer Bill is not dead. For from it. It still has a good chance to be enacted into law.



SUN MOVING IN GEORGIA.

Sentiment against lynching must be growing in Georgia when Judge Cobb is applauded at the Northeast Georgia Conference on Welfare for saying the white men in control of Government in that State prove themselves unworthy of power every time injustice is done a Negro court or out. In common with all Southern men and perhaps a majority of men in the North, Judge Cobb says he sees no Constitutional justification for Federal interference, but he made the warning blunt to the people of Georgia—if the State demonstrates its inefficiency in protecting human life, there is going to be interference by somebody.

"We want a government that governs" is a strange note from a Southern judge, but he completes the startling inference of failure by a prophecy even more startling: "If States do not use the power to govern people, then the people will yield to a usurper rather than be slain by a government."

If Judge Cobb can find enough men of his mind in Georgia a great change can be effected. A new drift is already apparent when he is applauded for calling lynchers of Negroes "ruffians, blackguards and brigands," for they are often described in the news as "our best citizens."

—Pittsburgh Dispatch.

RACE PRIDE.

The most valuable thing which ever comes into a life is that experience, that book, that sermon, that person, that incident, that catastrophe—that something which touches the inner springs of a man's nature and flings open the doors of his great within, revealing the hidden resources. What is true of the individual is true of the race.

There is a fable concerning a cub lion that wandered away from its mother while she was asleep and became lost. A sheep ran across it and made friends with the lost cub, adopting it. The two became fast friends and the cub of course grew much larger than the sheep, but by associating with the sheep, became docile like it. However, one day, a magnificent lion appeared on the brow of the hill near them and uttered a terrific roar. The sheep stood trembling, paralyzed with fear. But the moment the lion heard this strange sound, he listened as the spellbound, and a strange feeling which he had never before experienced, surged through his being. The lion's roar had touched a chord in his nature that he never before had touched. It aroused a new force within him. New desires, a strange new consciousness of power possessed him. A new nature stirred within him and instinctively he answered the call with a roar. Surprised at the new powers within himself, the awakened animal started toward the lion on the hill with a tremendous leap. The lost lion had found himself.

Human nature is akin to animal nature. How amazing has been the advancement of human ability! Since slavery the Colored people of this country have made rapid strides. However, the real awakening is dawning on them since the World War and "something" has really touched them. Racial consciousness, race pride, race cooperation are all on the upgrade and their opportunity and powers are being recognized by the race.

It requires time to cultivate and develop race pride. Two hundred and fifty years of the most inhuman, unjustifiable and dehumanizing subjection to the American white man requires time to eliminate. However, 12,000,000 people living in the most advanced civilized country in the world and having the blood of its foremost citizens in their veins cannot but have a telling effect upon the people of color and by this inspiration of race pride, a new Negro is being produced in this country whose destination is unknown.

Constructive racial progress and advancement will develop in keeping with the developing of this new racial consciousness. Walk, talk, and act as though you were a somebody, and you are more likely to become such. Let race pride speak from your face and express itself in your manner. The day for the Uncle Tom is gone. Carry yourself like one who is conscious that he has a splendid mission, a grand aim in life. Radiate a hopeful, cheerful atmosphere. The race is measured by the individual. You are responsible to the race for your actions. Uphold it at any cost.

—Washington Tribune.

PERISCOPE—THE COLORED "COLOR LINE."

By Wm. PICKENS, for the Associated Negro Press.
Leslie's Weekly published an article on color lines within the American Negro racial group, and the article was extensively quoted by the Literary Digest. The author of the article seems to be a Colored man, but it is evident that the interest of those two papers were awakened by two wrong things: 1. A falsehood. 2. A half-truth, which is more dangerous than a falsehood for it is specious and harder to show up. The falsehood is: That the Negro draws more rigid lines within his own race than the white race draws against the Negro (noting the comparison). The half-truth is that the American Negro does not boast about his "features" and physical characteristics, but that therefore, as the author falsely deduces, he has no race or group pride.

We do not need to prove to American Negroes that no such rigid color lines are drawn within the group as are drawn against the group by the Anglo-Saxon. The color mania within the group is mostly individual finicalness and local peculiarity due to historical conditions. But this has been passing out even in New Orleans and Charleston (S. C.) where a three-cornered race problem came nearest to developing. To say that any considerable group of Negro Americans are more interested in color than are white people, is not only a false statement, but it tends to offer the white race an excuse for its own terrible color-mania against the whole Colored group.

The "seven" colors which the author of the article mentions, are not only not "distinct" lines among Colored people, but they are just merely the creation of the vaudeville stage, the pool room and the gay-hearted, and a splendid exhibition of the incessant Negro humor. The old songs about the "yaller gal" were perfectly natural; mulattoes are still in the majority but were formerly much rarer than they are now, and any rare feature in any race or group is the object of special sentiment and attention, just as the blondes are among the whites. But, if the white race were all blonde, with just a few dark haired people scattered in it, most of the novels and newspaper lies would then be written about the "raven-haired" girls. We have heard songs about the "black gal," and these songs would have been more numerous if the black gals had been relatively more scarce.

But the greatest mistake of all is that of the half-truth, for which a white person, as an outsider, might be excused, but which any intelligent American Negro can easily understand. The American Negro is accused of being without group pride. This illusion is derived from the fact that he is not a bigot about his color and features. And for good reason he is not; because he has all the color and features within his group. Physically the Colored American is the most cosmopolitan group of humans in the world. If he is to boast of his features, of which one must he boast? How can a group with every color known to nature, say "I am proud of my color?" Of which "color?" How can a group of people with every shade of hair follicle and every texture of hair from practically round and straight Mongolian to almost flat and kinky African, boast about "our kind" of hair? Which kind? The American Negro cannot, boast for any particular shape of nose or arch of foot; nor for blue eyes or brown eyes or black eyes. He has all of them, as a group. In a given American city, if the Negro is to brag on his physical features each Negro will have to "brag on himself."

In Africa when a child was born with a nose too nearly aquiline, its parents have been known to bind down its nose and flatten it. But in that whole tribe a sharp or high nose was an abnormality, a deformity. How can the "American Negro" group, which has every color, every feature, and every characteristic, feel the normality of or have a boastful pride in merely ONE? Can the rainbow brag about "its color," or a sub-tropical flower bed get stuck up on its singular and peculiar tint?—But to say that this many featured and multi-colored group of people cannot unite on the "superiority" of any one physical feature, is not to prove that they cannot have or have not a pride of the group. The American Negro cannot shout for black merely. A shout for any one color would be disintegrating, not a unifying, shout. The tie must be other than mere physical features. And a gathering together of Colored Americans for any common purpose, in New York, Chicago, in Atlanta, or in New Orleans, is today the most variegated human thing on earth.

The cry of color (usually the cry of black, which predominates) has several times been raised in this group, but it has never yet met with any



HEALTH HINTS.

It will not be long before the fishing and camping season begins to get a hold on the people. This is the most dangerous period because as a rule fishing camps have no sanitation. Usually we may find a vast number of flies and mosquitoes wherever fishermen abide and of course that means a possible infection, usually in a case of malaria, typhoid, dysentery or even cholera. When possible they should be disposed of in every way. Swat the breeding places by sprinkling kerosene (kerosene over garbage and stagnant water. Keep all garbage cans covered with a well fitting top. The frequent use of fly paper, which practical either bought or home made is effective. A nice fly ball as a poisonous fly trap may be made by mixing one teaspoon of milk, one cup full of water, one teaspoonful of formaldehyde and five drops of ordinary bluing (washing bluing) pour some of this solution in a bucket and place a small piece of bread in the center allow this to remain until fairly filled, destroy and repeat the process. The most efficient guard or protection against typhoid is the anti-typhoid vaccination. For this reason every vacationist should start this treatment at least four weeks before leaving home. Three inoculations, seven to ten days apart are necessary to acquire immunity. Let it also be remembered that keep one sprinkled on the surface of pools, streams, rain barrels, swamps or other quiet waters where "wigglers" are found will do much toward warding off the most dreaded mosquito, the mauling mosquito. Another evil and a source of great danger is impure water. Many people take it for granted that the water they use for drinking or cooking is pure. Too often this confidence is misplaced. Sometimes resulting in sickness, disease and death. Boil all water used for cooking and drinking purposes. There is elsewhere, because of impure water, from typhoid fever in the country and in summer camps than there is elsewhere. Because of impure water, milk and food prepared in the presence of the typhoid bearing fly, is so dangerous.

FREE TUBERCULAR CLINIC at the Morgan-Trotter Sanitarium from 2 to 3 p. m. on Monday and Friday evenings, 1027 1-2 Bell street.

TEXAS TOWNS

Punta-Easter. Services at Rock Hill Presbyterian church were good and well attended, one of the largest crowds of the season having turned out on this occasion. The Sunday School under the supervision of Supt. W. J. Hampton reported 150 students present and \$44.40 raised. Rev. Geo. E. Seaton preached a powerful sermon from Matthew 21:7 versus Mrs. Oletha Lacy, the Presbyterian President of Home Missionary Society was present and delivered an inspiring and instructive address in the afternoon to the society. Total collection for the day \$45.47. Special mention should be made of the Ernest Worker and efficient teacher of the Second class, Miss T. A. Stewart, who with her class alone raised \$40.00 during the day. Mrs. Maggie Cox, wife of Alonzo Cox, died Wednesday, April 11th, 1932, funeral by Rev. W. T. Lacy and A. B. Miller, laid to rest in Pine Hill cemetery, April 13th.

Oliver. Easter services at the C. M. E. church were well attended and the resurrection sermon was excellent. Egg hunt and programs in the afternoon and at night were enjoyed by all. Collected \$21.75. The financial contest between Misses Reenie Montgomery and Ora Mae Wells at the Baptist church resulted as follows: Reenie, \$11.95; Ora Mae, \$42.50. Mrs. D. H. Watson and family have moved into their new home. Mr. Harry Avery and wife, The newlyweds, are keeping house out on Baptist Hill. Sick listed: Rev. W. T. Lacy and A. B. Miller, Mrs. C. M. E. have installed Rev. A. F. Batts in their church. Rev. A. F. Batts is in town and will preach tonight. Mrs. B. Cash and several students from Center P. J. at High School Camp Co. rendered an excellent cantata at the Baptist church, Friday night.

Blooming Grove. Sunday School was well attended at all churches. Rev. W. N. McDrew was at his post after helping Rev. Alexander at Dallas, Texas, with his revival. Mrs. Bell Flemming was called from Dallas to this city on account of her mother's death, April 15th. The Paul Quinn Choral club sang here on the 15th and 16th. Mr. J. L. Blandford and Hubert Hicks motored to Milford on last Sunday. Rev. A. C. Brown and Miss Olivia Lacy were on the sick list. Mr. A. C. Blandford was visiting in Dallas last Saturday. Everybody was glad to see Mr. Joseph Lacy, who came after a long absence. Rev. R. L. Chapin was in our city on last Sunday and Monday. Mr. Clyde McMillen of Frost, Texas, was guest of Hubert Gaper last Sunday. Rev. W. T. Baker of Milford, Texas, spent Tuesday night in our city.

Blooming Grove Base Ball club has organized a home talent minstrel in which to raise money for the club. They are planning to have a program at Frost, Texas, on Saturday night, April 29th. Don't fail to get the Dallas Express.

Whitewater. Owing to the inclement weather opened at usual hour. Lesson good. The 2nd Quarterly Conference of the C. M. E. church was held last Sunday. Splendid service morning and night. Mrs. Lloyd Smith, spent Saturday night and Sunday with her mother, Mrs. Edna Hunt, in Booker T. Washington Addition. Rev. Brown preached at the C. M. E. church as for Rev. Keller pastor of C. M. E. church. Reported great time spiritually and financially. The entertainments Friday and Saturday nights were a success. Mr. Jones, the great musician performed a rock night.

Townell. Early Friday morning at 1 o'clock death came to Mr. George Townell, who has been in business for years. Mr. Townell had been slightly ill but was able to be up and seen on the streets Thursday and was out Thursday night, but in the midst of his laughter he suddenly took a coughing spell which was beyond his control. He died suddenly. The funeral was held Sunday evening at New Hope Baptist church where he was a faithful member. Rev. D. A. Butler officiated. A wife, three sons, a sister and brother and other relatives and a host of friends mourn his loss. In the evening, early Sunday morning our hearts were again made sorrowful to know of the instant murder of Mr. C. J. Williams by his wife, Mrs. Monnie Wilhite. There was a dispute and he was stabbed for and he fell at the home of Mr. Frank Johnson. They have four little children. Suicide was committed Saturday night by young man on Medora street. Mr. Wilhite will be funeral Monday evening at 8 p. m. at the C. M. E. church. The body of Mr. Ben Sims who had been confined for several weeks was taken to Wazachah for burial. Miss Henri Colvin took suddenly ill at school last week and is now confined to bed. Rev. T. W. Dalley left Monday morning to spend the week in Tyler. Mrs. C. J. Dalley of Kemp visited relatives and friends last week. Field day exercises at high school campus. Friday afternoon were very entertaining. Mrs. L. G. Finkston and Mrs. Martha Wheeler were in Dallas, Friday returning Saturday evening.

Temple. Mrs. Sarah Foster, formerly of Temple, now of Chicago was guest of honor last Monday night at the home of Mr. and Mrs. F. D. Morgan in South 10th street. A cordial welcome was extended to the public. Mrs. Foster sang a very beautiful and delightful evening in presence of her many friends. Tuesday night a social function was given at the home of Mr. and Mrs. Ed Frosh of South 5th street, in her honor. Dainty refreshments were served. Music was furnished by Teague's Jazz Band, and a pleasant evening was spent, after which she left for her home Wednesday night. The B. R. R. club held a very interesting meeting last Wednesday night in the office of Mrs. Jerry in South 8th street. The object of this club is for the social development of young people. Mrs. R. T. Wile motored to Mart, last week to visit parents, and reported a nice trip. Miss Helen C. Hayden of Lampasas is visiting her uncle, Dan Hayden. Mrs. John Cline is visiting her mother in Giddings. Mrs. Jerry Moore of South 11th street returned last Saturday from Cleburne, where she attended the funeral of a friend. Rev. W. M. Taylor, and family returned last Saturday from a motoring tour of five hundred miles. They visited friends in the following places: Seguin, San Marcos, Gonzales, and San Antonio, and reported a pleasant trip. Albert Cole, Jr., manager of the K. of P. ball club states that his team is now in excellent trim for the season, and issues a challenge to any team in the state. Mr. L. L. Moody was called to Waco, last Sunday afternoon.

Kelley. Sunday School was on time. At 11 o'clock, Rev. G. W. Collins preached a great Easter sermon. At 1 o'clock, Rev. J. C. Alexander preached the B. Y. P. U. at 6 o'clock Deacons A. J. Johnson, Levi Richardson and Miss Willie Mae Williams were present. The Easter program which was grand. We are glad to see Deacon J. M. Kinney, Bro. W. E. Shurtz, and Rebecca Fears able to be up again.

Conroe. The "flu" visited nearly home but is on the decrease at this writing. The services of the different churches seem to be on the upswing. Mary Lee Foreman has returned from Crockett. Born to Mr. and Mrs. Mac Mowley, a fine boy, Mrs. Sally Scott's aunt came from Houston to visit and found all ill with the flu. Mrs. Catherine is convalescing from the flu. One of my regular customers last week, Mrs. Angeline Smalley of Shreveport, La. is visiting her sister, Beale Stewart.

Crockett. The Sunday Schools were well attended. Easter exercises of the several churches were a success. Mrs. E. A. Alexander is away on her sabbath school tour of the North Houston District. Sick listed: L. G. Grady, S. Pottery, America Calhoun and C. Hunt. Rev. B. Minor of Paris, Texas, was sent to fill the place of Rev. L. A. Weaver, pastor of St. Paul Baptist church. Rev. W. E. Shurtz, who is assisting Rev. L. A. Williams in a revival. The American Woodmen service was enjoyed by all. Collection \$19.58. Sister Jane McCollough, one of the old pioneers of Crockett, died April 26, she was 15 years old. A memorial of her will be held in St. Andrew A. M. E. church, May 28, interment Jasper cemetery. Rev. Holman, pastor of the Smith Memorial Presbyterian church, lectured to the public in the court house Sunday, April 23rd.

The people of Crockett should be more interested in the Colored newspapers of the country. And especially their home state paper.

Marshall. Easter was celebrated at Marshall. M. E. church. The service opened at 9:45 a. m. The Sunday School was largely attended. Miss W. L. Jones, secretary of the church, read and six pupils and six teachers present. Prof. H. B. Penitron, teacher of the adult class is very much elated over his class holding the banner. Each church will have a service after service a photograph was made of the Sunday School. The big Easter Egg hunt, eleven dozen eggs were hid. Easter program began at 7:45 p. m. The program was a big hit. Total centenary raised \$131.50. The pastor, Rev. A. J. Newton is rejoicing over putting the Centenary over the top.

Jesse E. Copeland, Supt. Mrs. Ella Murphy, who has been in the city at the bed of a very sick father returned to her school. She seems to be out of danger. Miss Edna Massey returned from the hospital. The following subjects: Bookkeeping, Short Hand, and Typewriting. Mr. Jack Lee, Ltd. to the marriage of Mr. and Mrs. Massey and was made one by Rev. Morgan. Mr. T. A. Lawson improves very slowly. Mr. John W. Mann has very low fever. Mrs. Hallie McClain, Miss Helen Taylor is spending a few days at Dallas visiting relatives and friends.

Chico. Services were good at all churches Sunday. The 500 o'clock prayer meeting at St. Mark Baptist church was especially soul reviving. The awaiting crowd at the Baptist church were very much disappointed when it was announced that the program which was so well prepared would not be held. The program that preaching would be more beneficial. The preaching service which followed was enjoyed by all. Departures: Rev. J. W. Washington, Brownwood, W. B. Bryant, Albany, O. W. Edwards to Lubbock, Okla. Arrivals: Mr. Samuel B. Hill from Breckenridge, Mrs. Breda Chandler passed through from Breckenridge, en route to Gatesville, Texas. Mrs. Willie Douglas last and Good Friday program given by the Allen Star and Mother's Pearl Juvenile Mission Society was a success. Mrs. L. A. Preston, Mrs. Tom Payne and Mrs. Willie Mosby are new subscribers.

general sponse for the reason that it is both inconsistent and unhelpful.

To say that the Negro is more color-prejudice than the whites, will excuse those of the white race who would oppose color. And to say that the American Negro lacks race pride, is to support those who have tried to discredit the group by claiming that altho no white man wants to be a Negro, every Negro wants to be a white man. Negroes of all colors and features have disputed this: Douglass, Washington, Moten, Dubois and Garvey.